

A briefe and pleasant discourse of duties in Mariage, called
the Flower of Friendship.

G. E. Tilney

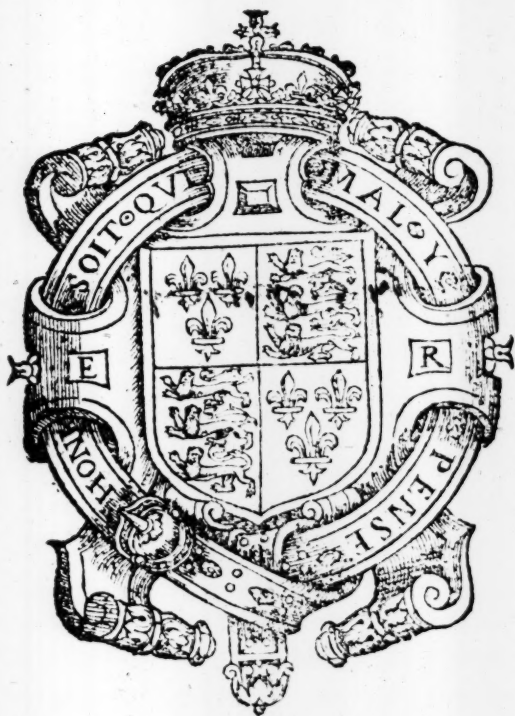
Imprinted at
London by Henrie

Denham, dwelling in Par-
ter noster Rowe, at the

Signe of the
Starre.

Anno. 1572.

Cum Privilegio.



To the Noble and most
 Vertuous Princeſſe Eli-
 zabeth, by the grace of God,
 of Englaunde, Fraunce, and Ire-
 lande Queene, defender of the
 Fayth. &c. Belong'lyſe, quiet
 raigue and perſit
 health.



HEN I CON-
 sider, most noble
 Queene & Soue-
 raigne that with-
 in your Maiesties
 sacred brest, wise-
 dome, adourned
 with Noble ver-

ties, is only harbored. From whence as
 from a pure Fountaine, doth flow, the
 deedes of a Noble hart, waying there-
 withall your Maiesties highe dignitie,
 and the lownesse of my estate, with my
 simple skill: I stoode as one dismayde,
 not daring to aduenture to put thys
 my base stile to the hearing eyther of
 your maiesties reuerent cares, or to the

A.2.

iudge-

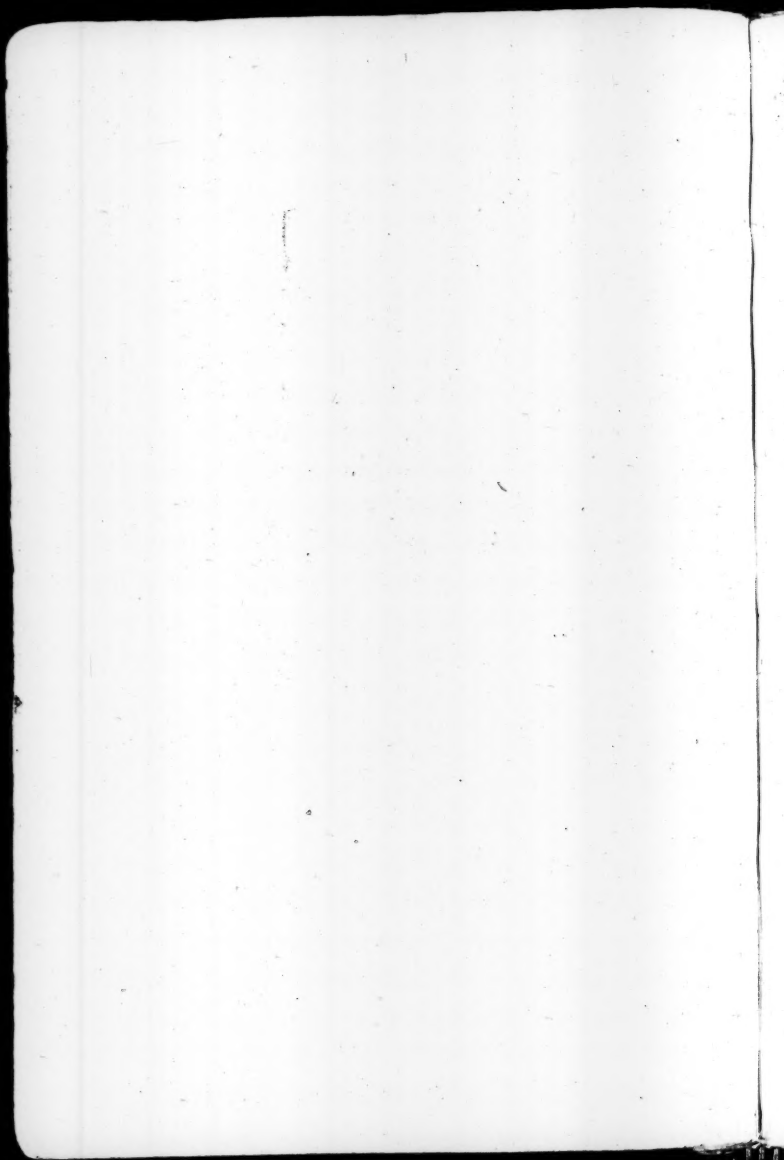
The Epistle

iudgement of your skilfull eyes : so well otherwise, with the learned labors of more excellent authors satified. Yet daylye perceyuing the clemencie of your highnesse most noble minde conioyned with so high an estate of Soueraignetic, and noting your princelye curtesie, and as it were, a heauenly humilitie matched with the great knowledge, grafted in the roote of your maiesties royall hart, I was by this, though before discouraged, boldened to presume so farre, as humblye to offer this my simple present vnto your Highnesse, expressing my good wyll, which of my fruitlesse Garden, and barren soyle haue founde oute this fragrant Flower of Friendship crauing the only accepting of the same, no otherwyse, than that Noble *Alexander* of *Macedon*, who greatly esteemed the poore Poëme giuen him by the philosopher *Pirrho*, or *Antoninus* the Emperor, that considering the giuers good will, highly regarded a fewe simple Meters offered vnto him. Wherefore, redoubted Soueraigne
ô noble

Dedicatorie

o noble *Alexander*, my hope is, for that
in the person of your Maiestie, are as-
sembled the rare vertues, not onely of
those Princes, but of many others, you
will amongst the Noble presentes of
more higher estate, receyue these fewe
simple lines, as from him that con-
tinuallie prayeth for the long
and prosperous continu-
ance of your Maie-
sties happye
raigne.

*Your Maiesties most humble
Subiect, Edmonde
Tilney.*



¶ A brieft and pleasaunt
discourse of duties in
Mariage.



WHAT TIME

that Flora had
clothed the earth
and brāunchesse
of the new spring
trees, with
leaves of liuely
grene and being
as it were in the
prime of his de-

lightes, had garnished the pleasant fields
a newe with fragrant flowers, early on a
mornīng when Phœbus also had spreade
abrode his blisfull rayes, and comfortable
beames, I with a friende of mine, called
Maister Pedro di luxan, deuised how to
enioye some part of that delightfull sea-
son, and in the ende concluded to walke,
and range abroad in the fields, and plea-
sant Groues, where we were not onely
pertakers with ſwete recording birdes,
in the wonderfull workes of the almighty
the

The Flower of

the: but were thereby also occasioned, to glorifie the Creator thereof. Thus consuming the time, tyll it was nere Done, and when the Sunne began to waxe somewhat warme, we determined to go from thence, vnto a worthy Ladies house thereby called the Lady Iulia, where we might rest vs the heate of the day, and as it chaunced, we came in very good time. For euen as we entred the Ladies house, they had newly washed, & were ready to sit downe to dinner, where we founde a ioyfull company assembled togethers, both Ladies, and Gentlemen, amongst the which, was Madame Iulias daughter, called the Lady Isabella a very faire gentlewoman. There was also y^e Lady Aloisa with many other Ladies, and their lincked Mates, beside M. Lodovic Viues, and an olde Gentleman called M. Erasmus, of whome after we had taken acquaintance, and bled such courtesie as the time, & place required, we sate all downe orderly to dinner, where there was such exceeding chère, such pleasant talke, such melodie, and such swæte cheering of y^e Ladies, that it was a wo:ld
to

Friendship.

to see how merry we were. And being thus in our pleasures, y^e Lady Iulia deuised wth the company in what pastimes we should spende the after noone. Some lyked well of carding, and dicing, some of dauncing, and other some of Chesses, al which were condemned by the most parte, who allea- ged that those Pastimes were not an- swerable to the tyme of the yeare, but more mete for Christmas: and therefore such game were fittest, that might be vsed abroade in the fields, as bowling, shooting and such other like. But M. Pedro nothing at all lyking of such deuises, wherein the Ladies should be left out, said y^e he wel re- membred how Boccace & Countie Balti- zar with others recounted many posper de- uises for exercise, both pleasant, & profita- ble, which quoth he, were vsed in y^e courts of Italie, and some much like to them, are practised at this day in the English court, wherein is not onely delectable, but plea- sure ioyned wth profite, and exereyse of the witte. Wth that all the whole assem- blie, both Ladies, and Gentlemen, desired him, for that they were vnskillfull in those deuises,

The Flower of

*Maister
Pedro de
useth the
pastime.*

*The des-
cription of
the Arbor.*

deuises, he would put some one of them
in use, which he best liked off, and they all
would be obedient to his determination.
At the first he utterly refused it, but in the
ende at their often intreaties, he answered,
that he would do his diligence. So in
haste the table was taken away, and the
company hauing washed, the Ladies
withdrew them for a while into their
Chambers, at whose returne we went al
into the Garden, a place marueylous de-
lectable (wherein was a passing faire ar-
bour, at the entrance wherof, on eche side
sprong vpp two pleasaunt trees, whose
greene leaues much delighted our eyes,
and were supported wyth two statelpe
pillers, curiously painted with diuers de-
uises. All the whole arbour aboue ouer
our heades, and on eche side was powdered
with sundrie flowers, and wreathed about
with the swete Myr or Eglantine, be-
twene the branches wherof the cheere-
full Sunne layde in his beames, here and
there, so that the heate did not molest vs,
neither did the Sunne want to cheere vs.
What shall I saye? It might be called a
terrestrial

Friendship.

terrestrial paradise. And when the whole
company were orderly marshalled by D.
Pedro on the benches, which were trimly
set with Camamile, and Daisies, he ga-
thered from the top of the Arbour, three,
or foure branches of Roses with their
greene leaues, whercof he wreathed a
Garlande, and demaunded of the whole
company, if they would consent to his e-
lection, and obey whome soeuer he should
chose for their Soueraigne, whereto they
all answered that they would. And then
turning towarde the Lady Iulia, sayde
that he in the name of them all, for sun-
dry respects presented vnto hir, that gar-
land, and therewith the soueraigntie euer
them for that day. And when he had set
the same vpon hir head, said that wheras they
had willed him to denie their pastime, he
thought it best, the company being so apt
for that purpose, they should by course e-
ther rehearse some pleasaunt stories, or de-
bate vpon some such matter as the Ladie
Iulia their soueraigne should commaund.
And my opinion is, quoth he, forasmuch
as euery thing sheweth nowe a certayne
naturall

*The Ladie
Iulia chosen
Soueraigne.*

The Flower of

Plinie.

naturall amittie amongst themselves, yea the trees, sayth Plinie, hath a naturall instinct of friendship, the swæte flowers, the pleasaunt herbes, declares the same also, that we intreate somewhat of friendship, and bycause no friendship, or amittie is, or ought to be more deere, and surer, than the loue of man and wife, let this treatise be thereof, wherein I woulde the duetic of the married man to be described. For the knowledge of duetic is the main-tenaunce of friendship. All the company commended Maister Pedro for his pleasant deuise, & the Lady Iulia standing by said, that forsomuch, as the soueraigntie, thought not wyth hir wyll, was committed vnto hir with consent of them all, and due obedience promised, I like well quoth shee, of thys which Maister Pedro hath already deuised, touching friendship, and duetic of the married man. Wherefore by the same authoritie, which I haue receyued, I commaunde you Sir, and turned hir towardes Maister Pedro, to performe this charge, which you haue deuised of the married man, not for that I thinke you to be

Friendship.

be a better husbände, that any of the reast *Maister*
here. But bicause we being yet wholly ig- *Pedro is*
norant in this kinde of pastymes, you *commen-*
may as the principall authoz thereof, in- *ded to def-*
strut vs in the whole circumstance: and *cribe the*
agayne, being so well languaged, as you *maried m^r*
are, we shall haue good spozte, to heare
you interlarde our Countrie spæche with
some Spanish trickes. As I doe, quoth
Maister Pedro, vtterly denie to be the au-
thor of these pastimes, which haue long a-
go bene else where practised: so might I
right well excuse my selfe, both for want
of skill, and also of good vtterance. But
for that I haue in the name of all the rest,
promised obedience vnto your L, I wyll
not be the first that shall disobey. Where-
fore worthy Ladies, and Gentlewomen,
quoth he, if I doubted of your friendlye
iudgement, and beneuolence, I woulde
craue it at the beginning, but bicause your
good hearts and noble natures, haue bene *Maister*
by pꝛoofe sufficientlye tryed of me, letting *Pedro be-*
that passe, I will goe bꝛiefly to my charge *ginneth this*
the Flower of Friendship, wherein I *Flower of*
will first declare vnto you, the vertues of *Friendship.*
the

The Flower of

*The com-
mendation
of marriage.*

Genesis. 2.

the matrimoniall estate, which, (setting
virginitie aside, as the purest estate, is
both holy and most necessary. It is not on-
ly knowne unto vs Christians, howe God
the Creator of all thinges, made of the rib
of Adam his welbeloued Eua, as an hel-
per, whō Adam called bone of my bones,
and flesh of my flesh, so that the almightie
instituted this holpe ordinaunce of matri-
monie in the blissefull place of Paradise,
when man was in his chiefest perfection:
and therefore, if antiquitie may giue any
worthynesse, what is more auncient than
this honorable estate, which God himselte
the founder of all ordayned and consecra-
ted? What is more honorable, and praisse
worthy, than this, that Christ wpyth his
mother in Canaan did not onely with his
presence make honorable, but also wpyth
miracles did sanctifie the same? What is
more iust, than to render that to our po-
steritie, which we of our predecessors haue
before receyued? What thing is more in-
humaine, than for man to contemne that
as prophane, which the eternall hath halo-
wed, and nature his selfe bewittified: christ
our

Friendship.

our Lorde commaundeth that man shall forsake Father and Mother, and cleave to his welbeloued spouse, and what is more holy, than loue towarde parents, which GOD in the commaundements hath rewarded with the longnesse of lyfe, yet matrimony is preferred before y^e same, what is then more necessarie than Matrimony which containeth the felicity of mans life, the Flower of Friendship, y^e preservation of Realmes, the glorie of Princes, & that which is most of all, it causeth immortalitye. I might here allage a nūber of authorities in the commendation of marriage aswell of auncient Doctors and Fathers, as also worthy Philosophers, and graue learned men. But bycause you doubt not therein, and the State doth sufficiently commend it selfe, I let them passe, and will before I procéde any further, shew you y^e *The rites of* rites of diuers Nations, in celebrating *diuers nations in* this misterie, whereof as some will make *tions in* you to laugh so other some are to be noted. *marrying.* As for the christian orders they are not well knowne vnto you. Amongst the auncient *The Ro-* Romaines, as Cicero receybeth, were *maines.*

two

The Flower of

marriage
among Rom:

two kindes of mariages, wherby they had also two sortes of wyues, the one more ordinary, whom they called Matrons, the other were called houswyfes, which were married by consoyning of handes, almost like vnto vs. These dyd they esteeme as their daughters, and had like inheritaunce of their landes, who bare the rule of their houses, and therefore called houswyfes. But no excesse of h husband might be permitted vnto them. For on the Matrons began they their children. The Babylonians married their maides without dowries in this maner. All their maids, which were to be married, were assembled in a place appoynted, and placed orderlye the sayrest first, then the meaner sort, and last the sowlest. The sayrest was gyuen vnto him that would giue most money to marrye with hir, still payinge according to their betwixt, more or lesse, till they came to the sowlest, & to them, that woulde marry any of those, was gyuen parte of the money, that was taken for the sayrest sort, payinge according to the rate, as they exceeded in soulenesse. The like maner also, was vled amongst

The Babi-
lonians.

Friendship.

amongst the auncient Venetians, as saye *The Venetians.*
eth Sabellicus, an unhappye custome
was it, quoth the Lady Iulia, & likely that
the Flower of Friendship was but weak
lye rooted betwene them of so slender ac-
quaintance: But I pray you tell vs, how
the indifferent sorte were married, that
were neyther foule, nor fayre, but louely
browne. Mary quoth he, for such amongst
the Venetians there was no money either
gyuen, or taken, but were marryed for
naught. And so perchaunce, quoth a mery
gentleman, that stode by, called maister
Gualter of Caluene, were some of the fair-
rest, as they be sometimes nowe a dayes.
I haue also redde, quoth Maister Pedro,
that in Fraunce, the Maydens did chosse *The French*
their husbandes in this sorte. The parents *men.*
calld a number of young men to a banket
whō they thought fittest, & him, to whome
the Mayde gaue first water, by that signe
she chole for hir husband. In Mauritania, *The Man-*
as sayeth Diodorus Siculus, there was *ritanians.*
such sorte of women, y euer y man might
haue five wyfes, and no lesse than thre,
whiche also after y death of their husbands

B. j. Within

The Flower of

*In the Isles
of Canaria.*

within one moneth eyther willinglye buried themselves wyth him, or were perforce executed by the lawe. In the Isles of Canaria, there were contrariwise so many men, and so fewe women, that euery wife might haue seauen husbands, & could not take lesse than fīue. But I trust, quoth the Lady Aloisa, that those men were not so kinde harted, as to be buried with their wyues, as the woman in that other countrie were with their husbandes. I thinke not quoth Mayster Pedro, and I doubt whether those women of Mauritania, coulde not haue bene contented to haue taried behinde their husbandes, had there bene no lawe to haue compelled them. Tush quoth the Lady Iulia, this is farre frō your matter. What appertaineth this to the Flower of Friendship? lady quoth he, I am not yet come to my purpose. But one word more, and I will to my charge. The Chaldeans, that honored the fire for their God, had an easie custome: for when they minded to marrie, the Priest kindled the fire in the good mans house, and both the parties touching it, were assured together,

*The Chal-
deans.*

Friendship.

gither, and when any of them misliked,
one of them quenched the fire, and so were
they as free, as euer they were before. In
another Countre the Priest of their I-
dols enioyed the first nightes pleasures of *The Scots.*
the Bride, as in Scotland the Lorde of
the Soyle, hath the first fruites of all the
Virgins, wythin his Lordship. A num-
ber of such lyke customes I coulde recite,
but I may not spende longer time in those
trifles, & the Ladie Iulia desireth to heare *What e-*
of our friendly Flower, whereto nowe I *qualitie is*
returne, and saye, that equalitie is prin- *in marriage.*
cipally to be considered in this matrimo-
niall amytie, as well of yeares, as of the
giftes of nature and fortune. For equal-
nesse herein maketh friendlynesse Pyta- *Pitachus.*
chus Myteleneus one of the seauen sages *Myteleneus.*
of Greece, being demaunded of a yong
man, whome he should take to wyfe, an-
swered, go and learne of the chyldren, that
play togither, and they will informe thee.
For they had agame among them, wher-
in they often repeated, take to thee thy
peere. Marry not a superiour, sayth Plu- *Plutarch.*
tarch. For in so doing, in steede of kinse-
B.ij. folkes,

The Flower of

Menander.

Licurgus.

Alexander.

folkes, thou shalt get thee maysters, in whose awe thou must stande, and a riche womā, that marieth a poore man, seldome, or neuer, shake off h̄ pride from hir shoulders. Yea, Menander sayth, that such a man hath gotten in stæde of a wyfe a husband, and she of him a wyfe, a straunge alteration, a wonderfull metamorphosis. But Licurgus the law maker well considered that, when he ordained that women shoulde be married without dowries, so that then they had nothing to be proude off, saue onely their vertues, which ought to be accounted h̄ chiefest dowrie. For that which is more excellent, is to be preferred before things of lower valour. Why then for lack of substance, shall a vertuous wife be repelled, or for want of wealth, wise dome be reiected? Alexander, the great Monarch of the whole worlde, shewd his noble courage in nothing more, than in that h̄e reiecting the riche Barbarian Quēnes, vouchsafed to match with Barcelona, daughter of Arbaces, a poore gentleman, but of noble parentage, wherein not riches, but nobilitie adorne with vertues

Friendship.

ties preuayled . Well quoth the Ladie
Iulia, I pray you what is he now a dayes
that had not rather marie a woman ful of
money, wanting vertue & grace, than that
hauing vertues, lacketh money . For my
parte , it well lyketh me that equalitie, as
you say, be obserued, seing equalnesse cau-
seth friendlynnesse. But I vnderstande not
this kinde of equalitie, wherein you seeme
to allow the greatest inequalitye y^e can be.
For Alexander being Lorde of the whole
worlde coulde finde no equall match , in
respect of his greatnesse . Much lesse Bar-
cina that was so farre his inferiour , both
in parentage, and substance . Not so farre
his inferiour , quoth Master Pedro , for
the great vertues which abounded in Bar-
cina , and as I sayde before, the onely ry-
thesse to be required in a woman , was in
all respects comparable to the great great-
nesse of Alexander the great, neyther did
she want sufficient parentage , & though
not a conquerour of the worlde, yet well
knowne to be proceeded from the conque-
rours own linage, so that a vertuous wo-
man being wise, and of good lynage, wan-

The Flower of

teeth no equalitie on his parte to counter-
peise the greatest ryches or treasure, that
any man can haue. For where vertue a-
boundeth, all good things doe folwe. And
to conclude, I say that great regard ought
the man to haue in his choise, that he may
leauē hys childe parentage, which being
ioyned to vertues, maketh men persite.
Now for h equalitie in age, I say consisteth
likewise in the equalitie of yeares, but
not so much as the Philosophers, in times
past affirmed. For Aristotle by his rea-
sons, woulde haue the man to be twentie
yeares elder than his wife, because they
might leauē off procreation at one tyme.
Heliodorus the Greeke Poet, & Xenophon
the philosopher woulde haue the woman
fourtene, and the man thirtie yeares olde,
so that there shoulde be sixtene yeares be-
twene them, because in that time, the man
shoulde be best able to rule his housholde,
and the woman taken from euill occasi-
ons. Licurgus lawe was amongst the
Lacedemonians, that the man shoulde
not marry, before thirtie and seauen yeres
of age, and women at eightene. What
maner

Aristotle

Heliodorus
Xenophon

Licurgus.

Friendship.

maner of equalitie is this, quoth the Lady Isabella, I woulde neuer marry, rather than to take such olde crusts, whose wiues are moze occupied in playstering, than in enioying any good conuersation. You say truth, quoth Maister Pedro, neyther doe I allowe it, yet may I not condemne the auncent philosophers. For in those daies men liued longer, and their natures were much stronger. Therfore by likelyhoode it was at that time moze tollerable. But my opinion is, that they differ not aboue foure or fife yeares. After this match made, and equalities considered, next foloweth, to loue, & to lyke well: For perfitte loue knit-
teth louinge heartes, in an in insoluble *What loue*
knot of amittie. Loue indifferent serueth *in mariage*
not, loue fayned prospereth not. *Where shoulde be.*
fore it must be true, and perfitte loue, that maketh the Flower of Friendship be-
twene man and wyfe freshlye to spring. This loue must growe by little and little, and that it may be durable, must by de-
grees take roote in the hart. For hasty loue is soone gone. And some haue loued in post-
hast, that after wards haue repented them
at

The Flower of

at leryure. We all seeke the fayrest, the richest, and noblest. But vertues are laide aside, and naught accounted off, we seeke to feede our eyes, and not to content our eares. Why: quoth Maister Gualter, shal a man chose his wyfe with his eares. To chose with our eares, quoth Maister Pedro, is to inquire of hir vertues, & byres by repoyte whereof you shall vnderstande hir conditions, and qualitties, good, & badde. As for that, quoth Gualter, it bootech not. For the best of them all hane their faults. And if she be vertuous, she wyll loke to be so honozed, that hir husbande shall haue the more a do to please hir. And I remember, that a wyse man, I knowe not hys name, being enquired of a friende of his, with whom he shoulde marry, aunswered that he hadde bene married foure sundry times, first with a faire woman, who was so proude of hir beantie, that he was faine to please and content hir, least she shoulde dishonour him, the seconde verpe riche, whose substance made hir so statelye, that he was forced lyke a slaue to obey hir, the thirde was so vertuous, that he was glad
to

Friendship.

to honoz, and reuerence hir, to keepe hir
still in hir vertuous goodnesse, the last was
of good lynage, which so exalted hir sto-
macke, that shee made him hir bondman.

Nowe chouse, quoth hee, which of these
foure thou canst best content thy selfe. You
haue made a fayre reason quoth the Lady
Aloisa, I neuer knewe that you were so
depelye learned befoze, and all the Ladies
woulde haue driuen Maister Gualter out
of the Arbor, But father Erasmus sayde

that he remembred the lyke thinge of A-

naxagoras, and therefore hee was not to

be blamed, bycause he did but repete the

wordes of a Philosopher. What then,

quoth Maister Pedro, it is no parte of

my charge to dispraise women, but to

speake the best of them, and to plant the

Flower of Friendship betweene them,
and their husbands. Wherefoze, let loue be
rooted depely in the mans heart towarde
the woman: Let the person be sought, not
hir substance, craue hir vertues, not hir
riches, then shall there be a topfull begin-
ning, and a blessed continuance in amity,
by which all things shall prosper, & come

The Flower of

*The man
must be-
ware in
chiding
when he is
newly mar-
ried.*

to happie ende. Beware of hatred, be circumspect in loue, which of them first taketh place, doth abide during lyfe. And loue grounded remaineth for euer, which being once gone, al other goodnesse soloweth for companie. Therefore to confirme this loue y^e married man must as much as he can, alwayes abstaine from brawling, lowring and grudging, especiall^y, when he is newly married. For if the wyfe first conceyue hate, she will neuer receyue loue againe. The husband then must be mery, and pleasaunt with his wyfe, to make hir the more in loue wyth him at the beginning, so that if after wardes they chaunce to fall at square, it shall ryse but of a sodayne anger, which will be gone againe as sone, and not of anye olde conceived malice. There be manye men that boast much, how they be serued, and feared, like Bugges, of their wyues, but they marueylously deceyue themselves. For much better were it, if they were better beloued and lesse feared. For whome the wyfe hateth, in feare she serueth, but whome she loueth, she glably cherisheth. It is good reason,

Friendship.

reason, that all women doe laboꝝ to stande
in the good grace of their husbandes, but
much more ought wæ men to foꝛesæ, that
we fall not into the hatred of our wyfes.

foꝛ if she once fasten hir eyes on another
he shall enioy hir in despite of hir husbandes
beard. In this long and troublesome iour-

ney of matrimonye, the wise man maye
not be contented onely with the Spouses

virginitie, but by little and lyttle must

gently procure that he maye also steale a-

way hir priuat will, and appetite, so that

of two bodies there maye be made one one-

lye heart, which they will soone doe, if loue

raygne in hir, and without this agreeable

concoꝛde, matrimonie hath but small plea-

sure, oꝛ none at all, and the man, that is

not lyked, and loued of his mate, holdeth
his lyfe in continuall perill, his goodes in
great leoperdie, his good name in suspect,
and his whole house in vtter perdition. I
will recite two, oꝛ thre examples of those
that loued their wyues well, and then I
will procede. The first that loued hys
wyfe, was our father Adam, who being
set in Paradise, and foꝛbidden on paine of
death,

*The married
man steale
away his
wyues pri-
uate will.*

*Such as lo-
ued well
their wyues.
Adam.*

The Flower of

Darius.

*Tiberius
Gracchus.*

death, one onely tree in the Garden, to consent and please Eua his wyfe, dōd notwithstanding eate of it, and dyed. Darius the great King, being overcome by Alexander, in all things shewed himselfe stout and invincible, till he understode that his wyfe was taken prisoner, who then poured oute of his teares abundantly, as lamenting for that which he more esteemed than his lyfe, or estimation. Valerius Maximus saith, that Tiberius Gracchus finding two Serpents in his bed, sent for the soothsayers to knowe what y^e strange chaunce ment, and signified, which answered, that if he killed the male serpent, hee shoulde dye before his wyfe, but if the female were first slayne, his wyfe shoulde die before him. He bearing entire loue towards his wyfe, gaue his owne death to prolong hir life, and killed presently the Male serpent. There be, quoth the Ladie Iulia, fewe such husbandes in these our dayes, or rather none at all. That is the matter quoth Maister Gualter, that your Ladiship is so a fearde to marry, but yet to tell the truth, and shame the Deuill, there
be

Friendship.

be mo suche husbundes, than lyke wyfes
if it were well tryed. This sawcie tole,
quoth Madame Aloisa, woulde be well
beaten, and banished our companie. For
he is still prating against women, and
interrupteth our pastime. So, no, quoth
Maister Pedro, hee increaseth our sporte,
and therefore we cannot well want him.
But I will shewe you one example moze
of later yeaers, bycause the Ladye Iulia
sayeth that none now a dayes doe loue
their wyfes so well. Baptista Fulgosa re- *Baptista*
counteth of a certayne poore man, and hys *Fulgosa.*
wyfe, that were saking for their suste-
nance vpon the Sea side. The woman be-
ing taken awaye, by certaine Kouters, hir
husbande swam in the Sea after hir, desi-
ring the Pirates to take him also, saying,
that he had rather be with his wife in cap-
tinitie, than lacking hir, to liue at lyber-
tie, whereat the Pirates maruelling, re-
ceyued them both into their Shippe, and
declaring the whole aduenture, presented
them to the King of Lunis, who vnder-
standing the case, gaue them great com-
mendation, and not onely set them at ly-
bertie,

The Flower of

bertie , but also sente them home wpyth great rewarde.

This maye satisfie to make you vnderstand , that men doe sometimes loue their wyues, & hereby may you also see of what force the true matrimoniall loue is, when on let the married man fasten, and ground all the rest of his doings, and so shall this friendly Flower be planted in a fertile soyle . And as there be certayne swete herbes, that are great nourishers of this Flower : so there be certayne popsoned weedes , that will ouergrowe it, and in the ende utterly destraye it, if they be not weeded out by the roote , whereof the first and chiefeft is adulterie. For what godlynesse can raygne in that house , where harlots beare the rule, whose fruits Salomon doth greatly describe. For if the husband please the wicked woman , he must of force displease hys owne wyfe being godlye , and that iniurie a good woman cannot with anye pacience support. At what time the married man determineth to keepe a harlot, even the same houre, doth he set fire to his honestie, destruction

*Weedes
that will
ouergrow
the friend-
ly Flower.*

Adultery.

Friendship.

to his house, and losse of all, that euer he hath. An honest woman wyll suffer a thousand discommodities in hir husband, so that she be assured, that he is contented with hir, and loueth hir only. What greater crueltie can a man shew vnto his wife, than to keepe all his raylings, brawlings, and chidings for hir, and another to enioy all his (good) conuersation, and pleasures. I doubt which of them hath the greater hart, either he in doing it, or she in suffering it. Can there be any greater disorder, than for the husbände to be merie abrode, and lowe at home, to take from hys wyfe, and gyue to his harlots, to want for his childre, and to suffice for his bawdes. The sayth that the woman oweth to hir husbände, the like ~~as~~ fidelitie ought the man to repaye vnto his wyfe, and though the ciuill lawe gyueth man the superiortie ouer his wife, that is not to offende, or dispraise hir, but in misdoing louingly to refoyme hir. Therefore the abhorring of adulterie increaseth amitie betwene man, and wife, and the chieffest way to ground the Flower of Friendship in matrimonie is, first to
rote

The Flower of

Gaming.

root out the poyson of adulterie. The second weede that is to be extirped is gaming, which though the woman can with more patience suffer, than this others: yet for his owne sake, let him forbear it. For what wisdom is it, that a man at one chance of the Dice, hazardeth as much, as the toyle of his whole lyfe hath gotten, and scrapte together, and small commoditye the gamester reapeth thereby, when he hath best hap, if all his cardes be tolde. For suppose hee wyne, yet is there such cursing, such lying, such brawling, chiding, and swearing, that the Deuill laugheth them all to scoorne. If he lose, he fretteth, and fummeth so, that beside the losse of his thurst, he hazardeth both body & soule, with cursing, and blaspheming. When if he epyther wyne, or lose, per se these his gaines and commodities. I condemne not honest playing for recreatiō at times convenient for some small matter, as the persons habilitie is. But what a monstrous thing is it, to consume whole dayes, yea, whole daies and nights in gaming, swearing and foreswearing. For it hapneth often,

Frindship.

ten, a daily gamester, a common blasphem-
mer. Wherefore it were no great hinder-
rance to the common wealth, if such kinde
of persons were utterly banished. The
third pestiferous weed is banquetting, and
riotousnesse. For drunkennesse, whiche
commonly haunteth the ryotous persons,
besides that, it wasteth thy thyfste, consu-
meth thy friends, and corrupteth thy body
doth also transforme thee from a reasona-
ble creature, to a brute beast. Socrates con-
pareth the witte, that is overcome wyth
wyne, vnto a horse that casteth his Mas-
ter. What greater reproch can there be to
a man, than to be called a common drun-
karde, which is as much to say, as a man
deprived of all vertues. I could recite ma-
ny examples, what discommodities haue
chaunced to worthy men by this vice, if
the tyme woulde suffer me. You haue y^et
day inough, quoth the Lady Iulia. Where-
fore we praye you shewe vs some of those
examples for our instruction. I am con-
tent, quoth Maister Pedro, and seeing you
are so willing to heare, I will declare first
somewhat of wyne, which by abuse nou-

Riotous-
nesse and
drunkenesse.

Socrates.

The Flower of

Anacharſis riſhed drunkenneſſe, and by uſe is the beſt
liquor of all others. Anachariſ the Philoſopher ſayde, that the Wyne bare three
kindes of grapes, the firſt of pleaſure, the
ſeconde of drunkenneſſe, and the thirde of
ſorrowe, ſo that paſſing the firſt, which is
to drinke it temperately, and delayed, the
other two are naught. Noe was the firſt
that inuented Wyne, though ſome at-
tribute the ſame to Ycanus, and ſome to
Dionyſius. The firſt that delayed wine,
was Fylona, borne in Candia, and being
ſo drunke temperately, it quickeneth the
wit, it increaſeth the ſtrength, it cheereth
the harte, it taketh away cares, it cauſeth
colour in the face, it ſtrengtheneth the
ſinewes, it helpeth the ſight, it fortifieth
the ſtomacke, it prouoketh vyne, it taketh
away ſorrowes, and to conclude with S.
Paule writing to Timothe, being ſicke in
his ſtomacke, counſaileth him to drinke a
little wine. But as many diſcommodities
hath it alſo, if it be abuſed, as breeding the
gout, cauſing the dropſie, decaying wo-
mens beauty, and making them barraine,
wpth many other much worſe. Licurgus
the

Friendship.

the Lacedemonian lawmaker, commaūded, that no man before .xviij. yeares of age, shoulde drinke any wyne, and from thence to fortie he gaue leaue to drynke a berge little, and much delayed, and from fortie bpwardes somewhat moze, and lesse delayed. As Noe was the first in-
center of wyne: so was hee first dronken, *Noe the first drunkarde.*
who was therefore laught to scoyne of his owne sonnes. Lot in his drunkennesse lay *Lot.*
with his owne daughters. Alexander the greate was so spotted wpyth this vice, that *Alexander*
alwayes in hys drunkennesse, he woulde kyll his déerest friends, and in the ende being dronke, was poysoned himselfe. Mar-
cus Antonius, an invincible Romain cap-*Marcus Antonius.*
taine, being once overcome with wyne, gaue himselfe to the pleasure of Cleopatra, and was slayne by Octavius Caesar.
Anackon the Poet was so great a bibber *Anackon.*
of wyne, that he was choked with y^e huske of a grape. Loe, here you see the unhappie ende of those that passe the golden meane, and cleane to the excesse. If the married man doe weede out these thre dangerous weedes by the rote, no doubt this Flower
C.ij. Will

The Flower of

*Certaine
delicate
herbes, the
maintey-
ners of this
friendly
Flower.*

will prosper passing well, and yeld verely double increase. And as I sayd before, the better to nourishe, and maintaine thys Flower, there are certayne delicate herbes that must of force be cherished, which bee these. First to be aduised in speeche, courteous, and gentle in conuersation, trusty and secret in that, wherco he is trusted, wise in giuing counsaile, carefull in providing for his house, diligent in looking to that which is his, sufferable in the impossibilities of his wife, daungerous, and circumspect in matters touching his honesty and iolous in the education of his Children. These be excellent herbes, quoth the Lady Aloisa, and rarely founde all in one garden. Wherefore we pray you teach vs how we may plant, and conserue them.

That appertayneth not to my charge, quoth Mayster Pedro, and if it dyd, yet want of skill, and shortnesse of time would not permit me. But I will instruct you in their qualities, which being well considered, will prouoke the wyse man to take after them. In doing whercof, as I shall sufficiently discharge my duetie towarde the

Friendship.

the Lady Iulia, concerning hir commau-
demēt. So I trust to deserue great thanks
of al these Ladies. The first delicate herbe
that the married man must plante for the ^I *Advised*
preseruatiō of his frendly Flower, is to *in speech.*
be aduised in spēche. For the man that
without discretion speaketh more haſtily
than wiſely, for the moſt parte falleth into
erroꝝ, much bablyng, declareth a ſooliſhe
heade: and a ſilent perſon is the exampler
of wiſedome. Firſt expende with thy ſelfe,
what thou wyte ſpeake, and ponder thy
meanynge well. Then note to whome,
where, & when thou ſpeaketh. The tongue
that runneth before the witte, commonlye
bredeth hys Maiſters woe. The Philoſo-
phers in their ſcholes, neuer taught a man
to ſpeake, but firſt learned hym to holde
his peace. Salomon ſaith, that much talkie *Salomon.*
cannot be without offence, and he that can
reſtrayne hys tongue is wiſe. Two occaſi-
ons Socrates allowed, that ſhoulde moue *Socrates*
one to ſpeake, when he knewe the matter
very well, and when neceſſitie conſtray-
ned him. Xenophon ſayeth, that nature *Xenophon.*
gaue vs two eares, and but one mouth,

The Flower of

2
Courtise in
conuersatio.

to the intent we shoulde heare moze than we ought to speake. The second herbe is to be courtious, and gentle in conuersation. For ye see, that fierce, and hurtfull beasts, as the Lion, the Serpent, with such lyke, be abhorred of vs for their cruell curstnesse, when the tractable beastes, as the spaniell, and the grayhound, with others, haue not onely place in our houses, but we haue sometyme more care to nourishe them by, than a Christian creature. The married man then must not be rigorous towarde his wyfe. For there will discorde growe by hir inwarde hate, and neuer shall they haue ioy, or peace, if the woman cannot reftayne hir tongue, nor the man suffer. If he want discretion, and the patience, it will rather appere the mansion of foles, than a house of y wise. For at the last, except one of them yelde by in tyme, they wyll fall to raging, & so consequently to blowes. Women for the most part, are frostward of complexion, and tender of condition, whereto y wise husband must haue great regarde, and if he once reprehende them sharpe, he must a hundred fold exhort

Friendship.

exhorte them louingly. There are manye occasions, that causeth variance betweene man and wyfe, as for their chyldren, seruants, apparell, and other such houtholde matters. In which the good married man must shewe his wysedome, eyther in turning it to sporte, & dissembling the cause, or answering not at all. If so bee he cannot suppress his anger, let hym then goe and digest it abroade. For the ende of indignation, is to be ashamed of our selues. And as in a miste a man appereth greater than in a sayre day, sayeth Diogenes, so appereth hys vyces more in hys anger, and rage, than when he is pacient. The thirde is to be secrete, and trusty in that, wherin he is trusted. One of the vertues most esteemed in tymes past was secrecie, whereby the wisdomie of a man was perfectly discerned. He is discreete that keepeth well hys secretes, sayeth Socrates. But he is not wise that discouereth them. The good Cato repented him but of thre things that he did during all his lyfe. First, for disclosing a secrete to a woman, the seconde, for sayling by sea, when hee

Diogenes.
Iob: secre:
Socrates.
Cato.

C. iij. might

The Flower of

*Anaxa-
goras.*

might haue gone by land, and the last, for
consuming one whole day, without doynge
some profitable dede. A marueylous ex-
ample of secrecie, was shewed in Anaxa-
goras, who wyth other conspired to kyll
a tyrant, and being betrayed, and by the
tyrant put to most cruell tormentes, not
sufferable, bit off his owne tongue, bicause
he woulde not discouer that, which he pro-
mised to keepe secret. The lyke is reported
of a woman in Athens, bicause she woulde
not betraye a conspiracie, wherein hir
husbande was a parte. It is happie, quoth
the Ladie Aloisa, that some women haue
bene secreete in tymes past. For you men
say now a daies, that women can keepe no
counsaile. See I pray you, quoth Maister
Gualter, how soone this Lady had gotten
holde of that sentence, whiche so little ser-
ueth hir purpose. For I trust it was an
easy mater for that woman to keepe silence
when she wanted hir tongue. Whereto
the Ladies woulde haue replied, but Mai-
ster Pedro interrupted them, and sayde,
that hee dyd not condemne, althoughe the
most parte were not tongue tyed, and so
there

Friendship.

there be, quoth he, some men that be open
ynough. But I would haue thys married
man to embrace secrecie as a vertue, and
thynke it is a great shame not to be so se-
cret as a woman. The fourth, is to be wise 4
in giuyng counsayle, which is not euerye *To be wise*
mans office, but such as be of good yeares, *in giuing*
that haue seene, and heard much. Counsel- *counsell.*
lers must be wise, lerned, vertuous, of good
iudgement, & without affection. Socrates *Socrates.*
counsayleth a man, not to aske counsell of
hym, that is wholye giuen to the world.
For his aduise will be, but after his owne
pleasure. Plato saith, that he studied more *Pl. 10.*
to giue counsayle to hys friendes, than to
reade Philosophie in the scholers. What a
mockerie is it then, for harebrained heads,
to giue counsell in matters, whereto they
neuer saw, nor heard before? The fift, is to
be carefull in prouidyng for hys house, as *To be care-*
to fede, and clothe his familie, to instruct *full in pro-*
his children, and to pay his seruantes true *viding for*
ly. In which thinges a man maye see, as *his house.*
in other voluntarie matters be negligent,
but play the part of a good husbandoe in re-
membryng it, and prouidyng for it in tyme.

The Flower of



The office of the husbände is to bypnyng in necessaries: of the wyfe, well to kepe them. The office of the husband is, to go abroad in matters of profite: of the wyfe, to tarpe at home, and see all be well there. The office of the husbände is, to provide money, of the wyfe, not wastfully to spend it. The office of the husbände is, to deale, and bargain with all men, of the wyfe, to meddle or make wyth no man. The office of the husband is, to giue, of the wyfe, to kepe. The office of the husbände is, to apparell him as he can, of the wyfe, to goe as she ought. The office of the husband is, to bee hord of all, of the wyfe, to giue accounte of all, and finally I saye, that the office of the husbände is, to maintayne well hys liuelyhoode, and the office of the woman is, to gouerne well the howsholde. And as the man may not deny his wyfe thinges, that muste be graunted of necessitie: so he ought not to graunt hir thinges of prodigalitie, & superfluous. For as great disorder is it to graunte the one, as to denye the other. The sixte is, that the married man accompany no defamed persons, and

Friendship.

In any case that he harbour them not. For many men blame their wyues for yll life, 6
when they themselves are the causers *party no de-*
therof, for maintaining such companions, *found per-*
whereby he himself doth hardly escape in *sons.*
samie, and these good fellows doe seeke to
creepe into greatest friendshippe with the
husband, to the intent they may haue bet-
ter oportunitie with hys wyfe. Yet maye
he vse his tried friende or nere kinsman
familiarly, as well in his owne house, as
else where, hauing alwayes regarde to
the olde saying, that a man may ly wth hys
wyfe, and his sword to his friende, but not
to farre to trust them. For if therby grow
vnto him any infamie, let hym not blame
his wyfe, but hys owne negligence. The
seuenth herbe of marueylous vertue is, 7
to be sufferable in the importunities of his *To be suf-*
wyfe, sometimes dissembling, and in tri- *ferable in*
sing matters consentyng vnto hir. For if *the impor-*
all thinges that women craue, shoulde be *unities of*
graunted, all thinges that they finde fault *his wife.*
withall, shoulde be amended, & all thinges
that they are agrieved with, shoulde be re-
dressed, Sampsons strength, the patience
of

The Flower of

Socrates.

of Iob, and the wysedome of Salomon were all to little. For some men, whose mishaps are to be lamented, are matched with such saintes, that deuise naught else, but howe to bere, and molest their husbands. Socrates pittied three sorts of men. The first was, a good man in the handes of a curst shrew, the seconde a wise man, vnder the gouernaunce of a foole, and the last was a liberall man in subiection to a couetous captyfe. I thanke you for this, quoth Maister Gualter, this is the truest tale you tolde to daye, and hitherto, you haue but flattered these Ladies. Not so, quoth maister Pedro. For I spake nothing heretofore but the truth, neyther speake I this nowe generally agaynst all women. For that were slaunderous vnto them. I do but touch some shrewde wyues. Tush, quoth maister Gualter, they be shrewes all, and if you giue the simplest of them leaue to daye to treade vpon your fete, to morrow she will treade vpon thy head. Be not angrie, I praye you, quoth Maister Pedro. For I giue no such leaue, but I say that for quietnesse sake, & for the increase of

Friendship.

of amitie, the married man must sometime
dissemble, and in this case ought to consi-
der, that if his wife be foolish, it little hel-
peth to aunswere hir, and lesse profiteth to
reforme hir, but if she be wyse, one worde
will suffice. For it is a certaine rule, that
if a woman will not be still with one word
of hir husbände, she will not be quiet with
as manye wordes as euer the wysemen
did write, nor with so many stripes, as a
man is able to geue hir. The wyse hus-
bände therefore I say, and affirme, must,
to preserve this pleasaunt Flower, deale
with his wyse, rather by subtilitie, than by
crueltie. The cyght is to be circumspect in
matters that concerne his honestie, and
not to be iealous of his wyse. The Stoike
Philosophers saye, that iealousie is a cer-
taine care of mans mynde, least another
shoulde possesse the thing, which he alone
woulde enioye. There is no greater tor-
ment, than the vexation of a iealous mind
which euen as the moth fretteth the cloth,
doth consume the hart, that is vexed there-
with. Two kinde of persons are common-
lye soe sicke in this disease, cyther those
that

Not to be
iealous.

The Flower of

that are euill themselves, o: they that in their youth haue gone astraye, supposing that as other mens wyues haue done towarde them, so will theirs doe towarde others, which is vanitie to thynke, more follye to suspecte, and greatest foolishnesse to speake of. For as some lewde women be dissolute: so likewise women there be, honest, and very circumspect. If the wise be to be suspected, let the man worke as secretly and closely as he can, to reprehend hir, yett all peraduenture will not aduaile. For, trust me, no wisdome, no craft, no science, no strength, no subtiltie, yea, no patience sufficeth to enforce a woman, to be true to hir husbände, if she otherwise determine. Therefore to conclude to be ieiulous, cyther needeth not, o: booteth not. The ninth, and laste herbe, is to be careful in the education of hys children. For much better were they vnborne than vntaught. Diogenes being enquired what were best for a man to doe to be in fauour of the Gods, and beloued of the people, answered, that to be in credit with the people and fauoured of the Gods, a man ought to

9
To be careful in education of his children.

Friendship.

do thre things, the first to reuerence, and
honor much the Gods, then to byng bype
hys children in due correction, and last to
be thankfull to his benefactors. What a
uaileth riches, possessions, to be fortunate,
to haue thy wyse wyth chylde safely deli-
uered, & thy childe well nourished, if after-
wardes by ill trayning, & for want of edu-
cation he become vicious: The monarch
of Macedon Philippes Sonne, being as *Alexander*
ked why he honoured more hys mayster,
than his father, said, that his maister gaue
him lyfe euerlastyng, and his ffather lyfe
but for a time. There came once before the
wyse Solon a ffather with his sonne, one
accusing the other, the father complayned
of the disobedience of his Sonne, and the
sonne accused the father of his ill bringyng
bype, which was the cause of his disobedi-
ence. Solon well considering the case, de- *Solon.*
termined that bicause the ffather had not
brought by his sonne in due correction, hee
should therefore after his death, be depri-
ued of his sepulchre, which was very rigo-
rous in those dayes, and the sonne for hys
disobedience was disherited. I assure you,
quoth

The Flower of

quoth Maister Lodouic, that same was an excellent iudgement of the wise Solon, and if it were put in bre at these dayes, there would be many fathers to lye without graues, and as many sonnes put from their inheritance. The more pittie, quoth maister Pedro, and I thoughte to haue sayde more therein. But the sunne is so much declined, that it is more than tyme to vnburden these Ladies of this tedious talke, and I feare me, I haue alreadye troubled them to long. Not so, quoth the Ladye Iulia. For sooner should we wante the day light, than good will to heare you; though the day were so long againe. You say your pleasure, quoth Maister Pedro, But nowe to knit vp this Flower of matrimonall amitie, and friendshippe, touching the office of the man, I saye, that he must aboute all thynges haue the feare of God before hys eyes, which with the rest well considered, and put in execution, no doubt he shall enioye the fragrant sauour thereof. Then rose vp the Ladye Iulia, with the whole cōpany; giuing my friend maister Pedro greate thanks, wisshyng that

Friendship.

that there were many such husbands, and
therewith she tooke the garlande from hir
head, and sayd, turning hir towards may-
ster Pedro, that she would surrender vnto
him agayne the authoritie which shee of
him receyued wpth that charge, that he
shoulde the next daye bestowe it on some
other in that place. For I shall not bee in
quiet, quoth shee, till I haue hearde the
married woman prescribed in lyke sorte,
as you haue done the married man, ney-
ther can this Flower well prosper, or bee
perfite, except the woman also put to hir
helping hande. Whereto mayster Pedro
answered, that in the woman was to be
required great helpe for the preservation
of this friendlye Flower. Yet will I not,
quoth hee, take the authoritie from you.
But if you list to departe wpth it to some
other, you shall your selfe to morrowe re-
signe it to whome it pleaseth you, and in
the meane time he willed hir to leaue the
garlande, and hir authoritie in the place,
where shee receyued it, which shee did, and
then went we out of that most pleasaunt
arbour into the Garden, where we tooke

The Flower of

our leaue of the Ladies and gentlemen,
who were very loth to haue left our com-
pany. But maister Pedro had so appointed,
that we coulde not tary. Therfore promi-
sing to come againe the next day, we went
home the same daye wee came in the morn-
ing, where the Nightingale saluted
vs with such swete melodie, that
wee were at the ende of
our iourney before
wee were
ware.



The office, or duetie of
the married woman, for the pre-
seruation, and continuance,
of this flower of
Friendship:



The next morning came
there two, or three strau-
gers to Master Pedro,
which letted vs of our mor-
nings walke, notwithstanding
we sent worde to the Lady Iulia, that
in the after none, we determined accor-
ding to our promise, to meete hir in the
garden. So after our dinner was finished
and the guesstes departed, we prepared
readye our horses, partly for that the wea-
ther was somewhat to hote to traueyle
on fote, and partly for the more speede.

But for all our haste, the compaignie was
assembled before we came, and merily late
togethers, giuing eare to the pleasaunt
harmonie, and melodie, that was made
by the musitions, to whome after our re-
uerence accordingly done, we drew nere,
and toke our places in the Arbor, where
as the euening before, the Ladye Iulia

The Flower of

*The Ladie
Aloisa
chosen soue-
raigne.*

*The Ladie
Iulia com-
maunded
to describe
the married
woman.*

had left hir authoritie . And euery one or-
derly set, shee toke the garland of hir soue-
raigne, and standing by sayde. That the
authoritie which shee had receyued the day
before of mayster Pedro, shee purposed to
gyue to some other, least in vsurping a
continuance therein, she might doe iniu-
rie to the reat of the company and so cur-
tously comming to the Ladie Aloisa, she
set the garlande of principalltie vppon hir
heade, with election confirmed, by assent
of vs all, wyth the promise of due obey-
sance. The Lady Iulia sat downe soberly
in hir place againe, and the Ladye Aloisa
standing by, declared howe much against
hir wyll shee toke that authoritie, and so-
ueraigntie vpon hir: notwithstanding fo-
as much as the Lady Iulia by the fræ con-
sent of the rest, had elected hir, she neither
would vncurtlesly, nor might she honestly,
condemne or reiect it, by the vertue wher-
of, quoth she, I will that the Ladye Iulia
doe bryefly (fo: that the day is farre past)
describe vnto vs, the office, and ductie of
the married woman, in lyke sort as may-
ster Pedro hath done fo: the mans behalfe
and

Friendship.

and therein to shew in what sort she must
applie hir selfe, to maintaine this Flower
of Friendship, betwene hir husband and
hir. When the Lady Iulia heard this, she
began a little to chaunge hir colour, and
standing in doubt what she shoulde doe,
much dischabling hir selfe, but in the ende
after hir pause a while, I rather chose
quoth she, to hazarde the iudgement of ig-
norance, by my vnfaillfull tale, than to be
condemned of disobedience by vngentle
resistance. For disobedience is a fault in
all persons, but the greatest byce in a wo-
man. And now, in hope of pardon, if my *7 be Lady*
vnlearned speache be not answerable to Iulia be-
your expectations, of this married wyfe *ginneth the*
this is my opinion. In diuers poyntes I *married*
agre with Mayster Pedro, which are as *woman,*
well necessarie in the woman, as requit *and agree-*
site in the man. For if in suppressing of the *eth with*
thre forsaide wordes, the chiefest enemies *maister Pe-*
to the Flower of Friendship, the man *dro in di-*
must be careful: much more ought the wo-
man to trauaile, that they doe not spring
in hir, and also the great regard in choise
with others: wherein bycause mayster
D.ij. Pedro

The Flower of

Pedro hath already satisfied you, I maye be vnburdened of that traueple. For if the man sought to be circumspect in the electing of his wyfe, what shall the sicke women doe, being so often deceyued by you men: Wherefore must she with great care consider, and be well assured of the mans honest conuersation, of his maners, and affections, and specially what loue he beareth. For the venom of loue blyndeth the eyes, and so bewitcheth the senses of vs poore women, that as we can foresee nothing, so are we perswaded, that all the vices of the beloued are rare, and excellent vertues, and the thing most sower, to be verie swete, and delicate: for the aduoyding of which, the woman can not be to inquisitiue. I meane not of the mannes welth and substaunce, but of his vertues, which be the true ryches, and remayneth for euer. With which thing moued, Themistocles being demaunded whether he had rather marrie his daughter to a riche man vicious, or to a poore man vertuous, worthily answered, that he woulde soner choose a man without money, than money without

Loue blindeth the eyes, and bewitcheth the senses of women.

Themistocles.

Friendship.

Without a man. Also I dissent not from
Maffter Pedro, in his equalitie of match.
And after such his choyle, let his endeuour *The happi-*
to encrease a perfection of loue, and aboue *nesse of*
all embrace chastitie. For the happinesse of *marriage*
matrimonie, doth consist in a chaste ma^r, *consisteth in*
trone, so that if such a woman bee con^s *a chaste wife*
ioynd in true and vnfaigned loue, to his
beloued spouse, no doubt their lyues shall
be stable, easie, swete, ioyfull and happy.
But loue taken awaye, in steede of most
swete pleasauntnesse, is placed a bitter
vnsauerie, and an intollerable estate. The
first thing therefore, which the married
woman must labour to intende, the first
thing which she must with all his force,
applie his whole minde vnto, and the first
thing which she must hartilye put in exe-
cution, is to lyke, and loue well. For reaⁿ *The woman*
son doth bynde vs, to loue them, with *must lyke*
whome we must eate, and drinke, whome *and loue*
we must only accompany, of whose ioyes, *well his*
and sorowes, wealth, and woe, we must *husband.*
be partakers, for whome also we forsake
parents, friends, and all, leauing onelye
to them, for no shorter time, than during
D. lig. lyfe.

The Flower of

*The Par-
thians ex-
changed
wines with
their neigh-
bours.*

lyfe. And albeit they be cancred of nature,
yll in conuersation, worse in condition,
base of linage, deformed of personage, and
vnaduised in worde and dede: yet being
our chosen husbands, we may not, nor can
we forgo them, or chaunge with our neigh-
bours, as dyd sometyne the Parthians,
but seke gently to redresse them, in deuor
to please them, and labour to loue them.
To whome we haue wholly giuen our bo-
dies, our goodes, our lynes, and lybertie.
But it often falleth out that discorde grow-
eth betwene man and wyfe, by the igno-
raunce of one the others nature, and for
this cause we are bounde to learne, and ob-
serue them, and let not the womā to hastily
perswade hir selfe, in ymagining that
hir husbände liketh and loueth hir intirely
and sheweth hir a good countenance. For
in that moment, when he shall perceyue
that she loueth him not hartely, euen then
will he abhorre hir vtterly. For as to sea-
son vnsauery meates, pleasant salucces be
prepared: so to gyue a good release to the
fode of maryage, it must be tempered
with truc loue. For lone gyneth to harde
things

Friendship.

things an easinesse, to tedious thinges a
pleasaintnesse, a beginning with facility,
and ending in felicitie. Then spake the
Ladye Isabella, and sayde, that it was not
possible for a woman to loue that husband,
the which delyteth more in another. It is
sure quoth the Lady Iulia, a harde mat-
ter for a vertuous wyfe to liue wyth a vi-
cious husbände. For an honest woman to
loue a dissolute man, or a wyfe spouse to
accept a foolish mate. Yet notwithstanding,
howe much more the husbände bee
euill, and out of order, so much more is it
the womanis prayse, if she loue him. And
you men, as vntractable as you be, yet is
it not possible, if your wyues doe louingly
embrace you, though you cannot inforce
your euill inclinations to repaye loue for
loue againe, yet can yee not well hate
them, which is no small matter. I coulde
recte diuers worthy exampls as well of
Romaine, as Grecian Ladies, that haue
so intirely affected their linked mates,
that not only haue they indangered them-
selues in great perilles for their sakes, but
haue also willingly spent their bloude to

*True loue
the sauce
of marriage.*

*Examples
of such as
loued well
their hus-
bādes.*

die

The Flower of

*A worthy
example of
the Mimiian
Ladies.*

die with them. Plutrach reporteth, howe
that the Lacedemonians, waging bat-
taye against the Mimians, and by con-
quest getting the vpper hand, tooke a num-
ber of them captiues, which they impriso-
ned, intending shortlye after to put them
to a cruell death. The louing Wyues of
those men, when they vnderstood the wo-
full hap of their infortunate husbannes,
came to the prisons, where they were, and
with sorrowfull teares and playntes, en-
treated the Faylors that they might haue
recourse to speake with y^e prisoner s, which
thing after long and tedious sute, obtay-
ned, they entred in, and after most louing
embracings, and lamentable bewaylings,
these wyues tooke on them their husbands
apparell, sending them out in their wo-
manly attyre, with their faces couered, as
the guise of the countrie was, who being
taken for women, were let passe, and so
escaped, leauing their wyues in prison to
dye the death, at the appoynted tyme for
their sakes. When the day of execution
was come, and the matter fully knowne,
the Lacedemonians stood in admiration
and

Friendship.

and gaue these faithfull harts high prayse,
and pardoning both them, and their hus-
bandes, sent them home with great re-
wardes, to the encouragement of others,
to treade the like steps of honest loue. *Panthea.*
Panthea, when she hard that hir husband was
slayne in battayle, ranne forth wryth wryth
a mourning heart to the dolefull place
where he lay, whom after she had be-
kysed him full, and had bathed hir selfe in his
bloude, tooke that same unhappye lance,
wherewith he was slayne, and gored hir
selfe to the heart. The lyke is reported of
Porcia, Brutus wife. *Porcia.* Martiall also writ-
teth, how that Alcesta, the wyfe of King
Admetes, vnderstanding by the Oracle *If Alcesta*
of Apollo, that hir husbandes greivous *be deade,*
disease, wherewith hee was sore pained, *good Ladie*
coude not be cured, but by the bloude of *reuiue hir*
a deare friend, killed hir selfe saying, that *not againe.*
Admetes had not a dearer friend than she
was, which thing when the king heard, he
finished his lyfe, wryth the like death, sup-
posing it moze better to couple themselues
together by one ende, than seperated, in
teares to bewaile the lack of so true har-
ted,

The Flower of

Paulina.

ted, and louing spouse. In lyke maner, Paulina the wyfe of Seneca, when shee had intelligence that hir husbände by the commaundement of Nero had by cutting of his beynes bledded himselfe to death, did also cut hir owne beynes, to accompanye hir god husbände in the lyke ende, had not Nero pꝛeuenting hir purpose, caused hir beynes to be stopped by againe.

Triara.

What shall I speake worthily of Triara, the swæte spouse of Lucius Vitellus, who so intirely loued hir husbände, that she accompanied him in the warres being a woman, aduenturing daungers with a manlye courage, ryding alwayes next hir beloued mate, to garde him, and to be partaker of his chaunces, good or bad. Did not

Iulia.

Iulia, Pompeius wife, expresse the signe of a most louing hart, who when she sawe hir husbändes coate brought into the City all imbrued with gozy bloud, fell into a sodaine sound, scratching most ruthfully, and bitterlye crying: O Pompei, Pompei, farewell. And being with childe, brought forth in extreme pangues hir vntimelye fruite, which immediatly with the mother, yelded

Friendship.

paled by his gasping breath, whose death
were bewailed with many teares. Plinie
the yonger, in an Epistle writeth of a fi-
shers wife that finding no meanes to cure
an intollerable disease of hir husbandes, &
soe lamenting his paines, that dayly in-
creased, perswaded him, that one of them
shoulde slay the other, and in the ende con-
cluded, that they both ascended to the top
of a high rocke, which hung ouer the sea,
and being both coupled together, theye
themselves downe, and were drowned. I
coule occupie you, quoth the Ladye Iulia
till to morrow this time, with like stories,
of worthy women. But these may suffice,
to shewe the loue of the wife to hir husband,
and to let you vnderstande also, Mayster
Gualter, that there hath bene alwayes
women as louing as men. No doubt Sa-
dam quoth he, ye loue passingly, when ye
doe loue, and ye hate as extremely, when
ye doe hate. Therefore it were a goodly
matter if you coule bring your married
women vnto a meane. Not so, quoth the
Ladye Iulia, I will haue no meane in loue. *No meane*
And when the woman hath thus groun- *in loue.*

*A notable
example.
of a fishers
wife.*

The Flower of

Shamefast-
nesse.

The shame-
lesse crea-
ture is
voyde of all
vertues.

ded the perfite rootes of loue, and planted this Friendly Flower, in a faithfull hart, she must be as curious as Maister Pedros good husbände in preserving it against all tempestuous stormes, and from all benygnous webes. The greatest helpe whereunto is shamefastnesse, which is of such power, and vertue, that it suffyceth alone to defende it against all weathers. And if so be that there were but one onely vertue in a woman, it might well be shamefastnesse. For as in a creature boyd of shame there is nothing founde worthe of commendation: so in the Woman indued with that vertue, is not any thing worthe of reprehension, & there is the roote of godlines, where springeth & branch of shamefastnes, which is the only defence that nature hath giue to women, to keepe their reputation, to preserve their chastity, to maintaine their honor, & to aduance their praise. How farre therefore are ye men ouersene, when you onely inquire of their beaultie, substance, and parentage, leauing vertue beside, & that most excellent gift of shamefastnesse, which is the chiefeest dowrye, the greatest

Friendship.

greatest inheritaunce, and the precious Jewell that a woman can bring wyth hir. There is another great mainteyner of this Flower, & that is the goodlye grace of obedience. For reasoⁿ it is that we obey our Husbands. God commaundeth it, and we are bounde so to doe. I knowe not quoth the Lady Isabella what we are bounde to doe, but as m^ore is it, that the husband, obey the wife, as the wife the husband, or at the least, that there be no superio^ritie betw^eene them, as the auncient philosophers haue defended. For women haue soules as wel as men, they haue wit as wel as men, and more apt for procreation of children, than men. What reason is it then, that they should be bounde, whom nature hath made free? Naye, among the Achaians, *The A-* women had such soueraignty, that what *chians.* sceuer they commaunded, their husbands obeyed. Yea Plutarch saith, that the man swept the house, dyest the meate, and did al other necessaries, where the woman governing the house, and keeping the money answered all matters, and which worse was, they corrected them at their discretioⁿ What

The Flower of

What did she, quoth Mayster Gualter,
& might she beate him too? Mary lo, Here
is the matter, that some of our Dames in
this Countrie take so much vppon them.
They think belike that they be in Achaia
But sure if I had bene amongst those wo-
men: you would haue done, quoth the La-
die Isabella, as they did. For Dogs barke
boldly at their owne maisters dore. Be-
lieue not daughter, quoth the Lady Iulia
neither those ignorant Philosophers, nor
these sonde customes. For contrary also to
this, the Parthians & Thracians accoun-
ted not of their wiues, moze than of slaues
so that after they had bozne them a dosen
children or moze, they solde the mothers at
the common markets or erchaunged them
for yonger. He vppon that law, quoth the
Lady Isabella. But what saie you to the
custome which Dionysius Alicarnasseus
writeth of the Numidians and Lydians,
where the women commaunded wpythin
dores, and the men without. Hea marry
quoth the Ladye Aloisa; that was a iust
law, where the commaunding was equal.
Not so quoth the Lady Iulia. For though
it

*Parthians
and thra-
cians.*

*The Nu-
midians &
Lydians.*

Friendship.

It were better than the other two: yet not
collerable amongst vs, neyther was the
soveraigntie so equallie deuided, as you
think. For if the woman kepe alwaies hir
house, as duetie is, the man standeth euer
at hir comaundement. For as long as she
is within, though he commaund hir with-
out, this lawe byndeth hir not to obey.
Wherefore in my opinion al those Barba-
rian customes are to be dissanulled, & con-
temned of Christians. We say well, Pa-
dam, quoth M. Erasmus. For in dede both
diuine, & humane lawes, in our religion
gliueth the man absolute authoritie, ouer
the woman in all places. And, quoth the
Lady Iulia, as I sayd before, reason doth
confirm the same, the man being as he is,
most apt for the soveraigntie beyng in go-
uernment, not onely skill and experience
to be required, but also capacite to compre-
hend, wisdom to vnderstand, strength to
execute, solicitude to prosecute, patience to
suffer, meanes to sustayne, and aboue all,
a great courage to accomplishe, all which
are commonly in a man, but in a woman
berye rare: Then what blame deserue

C. J.

those

Friendship.

*A harde
adventure
happeneth to
him that is
matched
with a
fbrewe.*

*The woman
must be o-
bedient to
hir husband*

those men that doe permit their wyes to rule all, and suffer themselves to be commaunded for company. A hard adventure quoth Mayster Gualter, hapneth to that man, which is matched with a maisterly shrew. For she being once past shange not onely blabbeth out all that she knoweth, but thundreth out that also, which hir mad heade conceyueth, or hir fantasticall braine dreameth of, and yet will she maintaine, that she is neuer angry, or speaketh without great cause. There bee quoth the Ladie Iulia some such women, but I doe utterly condemne them. For this married woman, whom I haue taken vpon me to describe, must of duty be vnto hir husband in all things obedient, and therefore if he sometimes moued do chaunce to chide hir she must forbear: in doing whereof hee shal neither eate y more at his dinner, nor she haue the lesse appetite to hir Supper. The wise woman must consider, that hir husbände chydeth, eyther without reason or hath good cause. If reason moue him, then of dutie she is bound to obey, if other wise, it is hir part to dissemble the matter.

For

Friendship.

For in nothing can a wyfe shewe a greater wysedome, than in dissembling with an importunate husbände. Her honestye her good nature, and her prayse is shewed in nothing more, than in tollerating of an vndiscreate man, and to conclude, as the woman ought not to commaund the man but to be alwaies obedient: so ought he not to suffer himself to be commaunded of his wife. Seneca in his tragedies of this matter sheweth a notable example. In the warres of Mithridates & the Romaines, all the souldiours in Rome were commaunded to be in redinesse, to attend vpon Silla the Consull. This edict being published, the officers came to an olde knights house to will him to prepare hymselfe. But his wife withstood them and said, that he was not at home, & that he shoulde not go. For quoth she, though perchaunce he were able, yet being an olde Souldiour, and exempted from the warres, I will not giue him leaue. Whereat the officers being astomied, enformed the Senate thereof, who forthwith banished the olde knight, for suffering hymselfe to be commaunded

A notable example.

C.ij.

by

The Flower of

*The good
name of a
woman is
very deli-
cate.*

*The good
married
woman must
be resident
in hir owne
house.*

by his wyfe, and hit they kepte in prison during his erile for presumption. The married woman, must be also verie carefull, and circumspect of hir good name. For a good name is the flower of estimation, and the pearle of credite, which is so delicate a thing in a woman, that she must not only be good, but likewise must appeare so. For you men are naturally so malicious, that you wil iudge aswel of that you suspect, as of that which you see. The chiefe way for a woman to preferue and maintayne this good fame, is to be resident in hir owne house. For an honest woman in sobernes, keeping well hir house, gayneth thereby great reputation, and if she be euill, it doth ueth away many euill occasions, and stoppeth the mouthes of the people. In keeping at home, all thinges shall be better gouerned, hir husbandes hart better cheered, all euil suspicions depelled, angers aduoided, expences diminished, and the great excesse of apparell not required, wherein we are commonly so curious, that otherwise being naturally great sauers, onely therein are we as great wasters, which thing is aduoyded

Friendship.

aduoyded by the wyues honest keeping at home. I cannot but maruaile, how a woman of estimatiō can delite in gaddying abroad, to be a gossip, hauing at home hir husband to conferre with, hir childre to instruct, hir family to looke vnto, hir kindred to please, and the euill tongues to appease. Seneca saith that his aunt for sixtene yeares space, whiles hir husbände was in Egypt, neuer went out of hir owne house. Faunus kyng of the Aborigines, had a wyfe named Fauna, who after she was married, would neuer looke vpon any man sauing hir husband, in doing wherof, she gate such reputation, y after hir death she was honoured for a Goddesse. Licurgus commaunded that no woman at any time shoulde goe oute of hir house, sauyng at certain festiuall dayes appointed. For the married woman, saith he, hath nothing els to doe, but eyther in the temple to pray to the Gods, or at home to instruct hir children. My meaning is not in reciting these examples, to haue the married wife continually lockt vp, as a cloystered Nunne, or Ancre, but to consider hereby, what re-

Women are
great wa-
sters in ap-
parell.

Fauna.

The Flower of

Lucretia.

*The woman
must auoyd
suspicious
companies.*

*The Numi-
dians.*

spect she must haue in going abroade, and what a vertue it is to keepe well hir house. Lucretia the famous Romaine Ladye, obtayning not so great prayse in excellling others in beaultie and parentage, as shee did in being founde at home a spinning, and carding with hir Maydens, whereas the other Romaine Matrones, were roming abroad in feasting, and banqueting, when their husbands came from the wars to visite them. As the wyfe must be thus wary in going abroade: so must she be as carefull what is done at home, on hir part not to sit ydely, nor to permit any one suspiciously to come vnto hir, especially hir husband being not at home. Plutarch telleth of a custome among the Numidians, that their husbantes being abroade, the wiues kept alwaies their doores shut, and there was a lawe inuolable, that who so euer knockt at such a doore so shut, shoulde therefore lose his hande. To be briesfe, not onely in chastitie of bodye, but in honesty of behauiour, and talke, doth the womans honour, and good name consist, and is also mayntayned. These be on the wo-
mans

Friendship.

mans behalfe, the greatest nourishers, of
this matrimoniall Flower, wherewith
being adorned, she shall please God, con-
tent hir husbände, and get honour of all
persons, without which all trym attyre,
all outward payntings, and garnishings
are nothing. For what availeth it a man
to haue his wife of excellent beutie, great
possessions, good parentage and wel frien-
ded, if therewithal she be shamelesse, proud
curst, and dissolute. Also for the perfitting
of this married woman, certaine outward
qualitties are to be required, as to looke
well to hir huswifery, and not onely to see
that all be done, but that all be well done,
to the contentation of hir husbände, euen
in thinges of least importaunce, and to
occupie hir selfe accordinglye, not to sit al-
wayes ydle, but to spende hir time in some
profitable exercise, as with hir needle, and
rocke, or such other lyke, which in times
past, haue bene in great reputation a-
mongest the greatest Ladies, so that Sa-
lomon commending a good woman, saith
that she sought wole and flaxe, & wrought
by the counsaile of hir handes. It is also

*The mari-
ed woman*

*must be
skilfull in
huswifery.*

*The woman
must not be
ydle.*

Salomon.

The Flower of

Cookerie.

a great want in a woman, if she be unskillfull in dressing of meate. For it is the chiefest poynt of a huswifely to cherish hir husbande, who being sicke, will haue the best appetite to the meate of hys wyues dressing, and if she then cherishe him well, he will loue hir the better euer after.

Stratomacha.

Stratomacha y wife of king Deiotarus, whensoever he fell sick, was his cooke, his physician, and his chirurgion, which worthy qualities so esteemed of such a noble Quene, why should not the married woman labor to haue them, seeing that thereby she shal enlarge y Flower of Friendship betwene hir & hir husband, whose face must be hir dayly looking glasse, wherein she ought to be alwaies pryng, to see when he is merry, when sad, when content, and when discontent, wherto she must alwaies frame hir own countenance. And hy, quoth the Lady Isabell, what if he be mad, or drunke, must we then shew the like countenance? If you perceiue him in such case, quoth the Ladye Iulia, speake him fayre, and flatter hym, till you get hym to bed, and there reprechende him louingly, with
kissing

*The face of
the husband,
the looking
glasse of the
wyfe.*

Friendship.

kissing and embracyng, that he may perceue it to come of pure loue, more than of malice, for better were it to conuerte him louingly in gentlenesse, than to controule him frowardly in shrewdnesse. It is most true, quoth M. Pedro. For in this poynt, we are not much vnylike to wyldbe and sauage beasts, as the Lion, or the Unicorn, which by force cannot be tamed, but by humilitie, and gentle meanes, so that who will reclayme vs, must auoyde all contraryng, and vexation of mynde, wherof I could tell you a pretty story that of late yeres happened to a gentlewoman, that by suche gentle wyles reclaymed hir husband, being farre gone, but I shoulde insurie the Lady Iulia, to intermeddle so farre in hir charge. Not so, quoth she, but you shall greatly pleasure me therein, wherfore I pray you let vs heare it. Ther was, quoth he, a Gentleman of good calling, that greatly delighted in huntynge, who on a daye, nere to a little village encountered with a poore Wyldowes daughter, a simple wench, but somewhat knowte saye, whose gaye eyes, had so intrapped

Men must be reformed by gentlenesse.

Maister Pedro telleth a pretie tale, howe a woman reclaymed hir husbande.

this

The Flower of

thys solye hunter, that vnder the colour thereof, he oftentimes resoyted vnto hir and laye diuers nightes out of his owne house. When his wife, being both fayre, wyse, and vertuous, vnderstode thereof, as well by hys demeanour, as by other coniectures, lyke a wyse woman she dessembled the matter, and kept it secret to hir selfe, not altering eyther countenance or condicions towarde him, but on a time, when she was assured, that he was gone another waye, hyed hir to the house, where she learned of the yong woman the whole circumstance, seyning hir selfe to be his sister, and when she had betwed the chambers, and bedding, wherein he lay, which was verye homelye, she returned home againe & trusted vp a good bed, well furnished, and hangings, with other necessaries, which as secretly as she could, conuayde thither, desiring both the olde woman, and hir daughter to be good to hir brother, and see that he wanted nothing. The next day, came this gentlemā home and according to his custome went a hunting to his old haunt, where he seing this newe

Friendship.

newe furniture,marueyled much thereat
and inquired what the matter ment. The
olde mother aunswered,that a sister of his
had bene there , and willing them to che-
rysh him well , gaue them besides , cer-
tayne money. The gentleman vnderstan-
ding then how the world went, and know-
ing it to be hys Wyfes doing , returned
sozthwith home , and demaunded of hir
the truth , and what she ment thereby,
who denied it not. The cause why, quoth
shee , I sent such furniture thither , was
bicause I vnderstanding howe daintilpe
you were accusstomed to lie at home,doubt-
ed you might by such harde entertayne-
ment haue gotten some harme. We should
quoth the Lady Aloisa haue had a bed of
nettles, or thornes, had it bene to me. For
sure I woulde not haue bene the cherisher
of my husband in his vnchastitnesse . And
so should you haue made him worse, quoth
maister Pedro . But it happened much
better to this gentlewoman. For he being
ouercome by hir vertue,liued cōtent wpth
hir euer after . This storie, quoth the La-
dye Iulia , hath well holpen me forwarde
for

The Flower of

for the which I thanke Maister Pedro, & now to continue my purpose, I saye that very circumspect and warie must the woman be in reprehending of hir husbands in such great matters. For in thinges of small importance, the best wil be for hir to dissemble, noting diligently the tyme, the place, and the maner in doying. The best tyme is, when anger, and malincholpe raigneth not, and in any case, let no person be in place to heare hir. For it is a wyse mans griefe, to beare the open reproofe of his wyfe. The best place is, as I sayde, when they are both in bed, a place appointed for reconcilements, and renewing of loue and friendship, let your words not be spitefull, but louing, kinde, gentle, mery and pleasaunt. For though the woman euery where, ought to be mery with hir mate: yet muste she chieslye in bed, thereby to shewe what loue she beareth hym, where she may lawfullye poure out into his bosome all the thoughtes, and secrets of hir louing hart. But now to conclude, and knit by the married womans office in mainteyning and conseruing this Flower,

Friendship.

Flower of Friendship, in holye Matrimonie, she must being of hir selfe weake, and vnable besides of hir owne diligence, put hir whole trust in the first, and principall authoꝝ thereof, whome if she serue faithfully, will no doubt, make thys Flower to spring vp in hir abundantly.

The married womā must put hir trust in God.

For daylye we maye see a soule deformed woman, that truely seareth, and serueth God, so well beloued of hir husbände, as if she were the fayrest of beawtie in a countrey, and women boyde of Gods fauour, and grace, what qualities soeuer they haue besides, seldome, or neuer enioye they the happy estate of Matrimony, nor shall they euer attayne to the swete, and perfite smell of thys moste delectable Flower of spousall amitie, and friendship.

I thinke verily, quoth maister Pedro, if eyther Medea, or Circe coulde haue obtained this Flower, as cunning inchanters as they were, to haue tempered their charmes withall, Circes had not so sone lost hir Vlysses, nor Medea forgone hir welbeloued Iason. Herewith the whole assembly rising vp, gaue the Ladye Iulia
hir

The Flower of

hir deserued prayse, and thanks, and the
Lady Aloisa laying aside hir soueraignes-
tie, went all out into the Garden, where
wee roming about the pleasant allies, dis-
coursed a newe of that which had bene
sayde, both by the Lady Iulia and of mai-
ster Pedro, which was very well borne a-
way. But the Lady Iiabella, who in thys
seconde debating fell to my lot, at our de-
parting required me for hir sake, to penne
the whole discourse of this flagrant Flower
For quoth she, your quiet silece both these
dayes assureth mee, that you haue well
considered thereof, and therwpyth the rest
of the Ladies ioined with hir, at whose im-
portunate request, wpyth the helpe of
my friende Maister Pedro, and
others I haue aduentured
to publishe this Dis-
course.

FINIS.

